

38:21 This is an inventory of the *mishkan*—the Tabernacle of Testimony, that was drawn up at the bidding of Moses—
[it being the work] of the Levites, by the hand of Ithamar son of Aaron the priest.

22 [And Betzalel] son of Uri, son of Chur, of the tribe of Judah [did everything]—[doing all] that was commanded by YHWH through Moses.

23 [Working with him] was Oholiav [son of Achisamakh] [of the tribe of Dan], artisan and designer,
an embroiderer in sky-blue and purple wool, wool dyed scarlet or crimson, and fine linen.

24 [All of the gold] that was used [in the work]—the entire construction of the sanctuary, [came to this amount]: the gold
[from the wave offerings] was nine and twenty talents, plus seven [hundred shekels] [and another thirty] shekels, by the standard of the sanctuary

25 [And as for the silver] from the accounts of the community: [it was one hundred] talents, (about 4000 lb).
[plus one thousand] and seven hundred [shekels—and another] [five and seventy] shekels, by the standard of the sanctuary (about 15,000 lb).

26 [One *beka*] per head, which is one-half shekel by the sanctuary standard for all those who went through the reckoning:
[those of age] twenty years and upwards [totaling six-hundred] thousand plus three thousand five hundred and fifty.

27 [And they were used]—the hundred talents of silver—[for the casting] [of these]: the bases of the sanctuary
[as well as] the bases of the curtain. [There were one hundred] [of these bases] for the one hundred talents, one talent per base.

28 [And from the one thousand] [plus seven] hundred plus [five and seventy],

he made the hooks for the posts, and overlaid the tops and the bands around them.

29 The copper from the wave-offering was seventy talents plus two thousand four hundred shekels (about 10,000 lb).

30 [And he made] [with this copper] the bases [for the entrance] of the Tent of Meeting.

Also the altar of copper and the grating of copper, [that goes with it], [along with] all the utensils for the altar,

31 and the bases of the courtyard [all around], and the bases for the gate of the courtyard

and [all of the stakes] [used for the *mishkan*] and all the stakes for the courtyard, all around.

39:1 [From the sky-blue], and purple and scarlet wool they made the garments for officiating, for service in the sanctuary,
[and they made] the clothing—[the sacred vestments] [worn by] Aaron, [just as it was] [end aliyah] commanded by YHWH through Moses.

2 They made the ephod, [out of gold], [of sky-blue wool] [and of purple], and scarlet wool and twisted linen.

39:3 [And they hammered out] [thin sheets] [made out of gold] [and cut them] into threads:
 [which were then used] [to weave into] the sky-blue and into the purple, [and into] the scarlet wool and into the linen, work [of true designers].
 4 Shoulder-pieces they made for it, [to be joined together]. At its two ends, they were attached.
 5 The woven band of his ephod that was [attached to it], [of the same design] [as the ephod] it was made, [it being of gold],
 [from wool that was dyed] [sky-blue and purple], wool of scarlet and twisted linen [just as it was] commanded by YHWH through Moses.
 6 And they took two [stones of onyx], surrounded by settings of gold,
 engraved [like the inscription] [of a signet ring] with the names of the sons of Israel.
 7 He [then placed them] upon [the shoulder straps] of the ephod, as stones of remembrance for the children of Israel,
 [just as it was] commanded by YHWH through Moses.
 8 [He then proceeded] [to make the breastplate], woven artistically like the work of the ephod,
 [made out of gold], [yarn of sky-blue] [and also of purple], wool of scarlet and twisted linen.
 9 [Square was its shape] [when it was folded] over*, thus they made the breastplate. *According to Aryeh Kaplan
 [A handbreath it was], [in its length], one handbreath in width, when folded.
 10 [Then they filled it up] with four rows of stones: [making one row] of carnelian and topaz, and emerald, [thus is row] number one.
 11 Now row number two: ruby and sapphire and beryl.
 12 And row number three: hyacinth, agate and amethyst.
 13 Row number four: chrysolite, onyx and jasper.
 14 [This is what the stones did contain:] [after the names] [of the sons of Israel] [they were laid out], they were twelve, after their names,
 engraved as a seal, each [with its name]. for the two and ten tribes.
 15 [And they did fashion] [there in the breastplate] chains that were twisted, braided like cords,
 [these being made] [of pure gold].
 16 [And they then made] two frames out of gold, and two rings out of gold,
 [and they then set] the two rings [on the two] top corners of the breastplate.
 17 [And they attached] the two cords made of gold to [the two rings] on the corners of the breastplate.

39:18 As for [the other two] ends [of the two] cords, [they attached them] to [the two settings].
 [Thus they were attached] to the shoulder-pieces of the ephod, facing inward.

19 [Then they did make] [another two] rings made of gold, [and fastened them] to the two bottom corners of the breastplate,
 [on the edge] across from the ephod, inward.

20 [And they did fashion] [another two] rings [out of gold]. [Then they attached them]
 [on the two] shoulder-pieces [of the ephod] at the bottom, on the front of its face, opposite its seam, [so they sat above] the belt of the ephod.

21 They tied [the breastplate to hold it in place] [from its rings] to the rings of the ephod with a cord [of sky-blue wool],
 [to keep it] [above the belt] of the ephod [to prevent detachment] of the breastplate from its place [above the ephod]
 [just as it was] [end aliyah] commanded by YHWH through Moses.

22 [And he then made] the robe for the ephod, the work of a weaver, all [of sky-blue wool].

23 The opening of the robe in its middle was like the opening for armor, [with a border] [for the opening] [all around it], so that it would not tear.

24 They then made on the hem of the robe pomegranates of sky-blue and purple and scarlet wool—[the yarn being twisted],

25 They made bells out of gold that is pure, and they put the bells between the pomegranates,
 on the hem of the robe, [all around it], in the midst of the pomegranates.

26 Thus: a bell, then a pomegranate, then a bell, then a pomegranate, on the hem of the robe, all around,
 [For officiating], [just as it was] commanded by YHWH through Moses.

27 [And they made] the coats of twisted linen, the work of a weaver, for Aaron and for his sons.

28 They made the turban of linen, and the hats—fine headgear—of linen, and the linen shorts, fine twisted linen.

29 [And they made the sash] [out of] [fine twisted linen] [from sky-blue thread] [and from blue-violet]
 and crimson wool, the work of an embroiderer, [just as it was] commanded by YHWH through Moses.

30 [They also made] the headplate—the holy crown, out of pure gold.
 [And they wrote] [upon it] an inscription like the engraving on a ring: “Holy to YHWH”.

31 They placed [upon it] a twist [of sky-blue wool] for putting it on the turban above, [just as it was] commanded by YHWH through Moses.

32 [Thus was completed] [all the construction]—the *mishkan* of the Tent of Meeting. [They made it]—*B’nei Yisrael*
 [exactly as they had been told] [by what] [had been commanded] [by YHWH] to Moses. [end aliyah] Thus did they make it.

39:33 They brought the Tabernacle to Moses: the Tent and all its equipment, its fastenings, and its frames, its crossbars, its pillars, and its bases.
 34 [And they brought the cover] made of skins of rams [that were dyed red], and the cover of skins made of leather,
 [as well as] the curtain of the screen,
 35 the Ark of Testimony, and its poles, and [the ark cover],
 36 the table [and all its utensils], and the bread of the Presence (*"lechem ha panim"*),
 37 the lampstand of pure gold, [along with its lamps]—[these being the lamps] that were set on it—[and all its utensils],
 and the oil used for lighting,
 38 and the altar of gold and the oil of anointing, and the incense aromatic; [also the screen] that covers the entrance to the tent,
 39 [and furthermore] | the altar [that was made out of copper], and the grating of copper [that goes with it],
 its poles [and all its equipment], the washstand and its base.
 40 [And there were also] the hangings for the courtyard, its pillars, [its sockets or bases], the screen for the gate of the courtyard,
 [its tying ropes] and stakes. [And they also brought] [all the equipment] for the service of the *Mishkan* of the Tent of Meeting,
 41 the garments for officiating for the service in the sanctuary:
 the clothes—[sacred vestments] for Aaron the priest, and the clothes for his sons, to be priests.
 42 [According to all] that was commanded by YHWH to Moses, [these things] they did—the children of Israel—they did [all of the labor].
 43 And Moses saw [all of the work], and behold: they had done it!
 [Just as it was] commanded by YHWH, [thus did they do]. [end aliyah] And he blessed them all—Moses.

40:1 Then spoke YHWH to Moses, saying,
 2 On the day of the first new moon*, on the first of the month, [you shall set up] the Tabernacle of the Tent of Meeting. *according To Everett Fox
 3 [You will place] [into it] the Ark of the Testimony, and screen the ark with the curtain.
 4 [Then bring in] the table and arrange its setting, [and bring in] the lampstand, and light its lamps.
 5 [And you shall put] the altar of gold for the incense [in front of] the Ark of the Testimony,
 [and then set up] the screen for the entrance of the Tabernacle.

40:6 Then [set up] the altar of burnt-offering, [putting it in front] of the entrance of the *Mishkan* of the Tent of Meeting.

7 [You will then place] the washstand between the Tent of Meeting and the altar, and put *into it* water.

8 Then set up the courtyard [all around it], and hang up the screen at the gate of the courtyard.

9 [You will then take] the oil of anointing and anoint the Tabernacle, [and everything in it], thereby [consecrating it] [and all of its equipment]. It will thus be holy.

10 [Next you will anoint] the altar of burnt offering [and all its implements], thereby consecrating the altar. Then will be the altar, holy of holies.

11 Then anoint the washstand and its basin, thus making them holy.

12 [Then bring forward] Aaron and his sons to the entrance of the Tent of Meeting, and wash them in water.

13 [Then you will dress] Aaron with the sacred vestments. [You will] [then anoint him], thus sanctifying him as a priest to Me.

14 [Then his sons]—bring forward, and dress them with tunics.

15 [You will then] [anoint them] [just as] you anointed their father, [that they be priests] to Me. [And the effect of all this:], [it should] [be for them]—[their being anointed]—a priesthood for the ages, throughout their generations.

16 [And so he did]—Moses—[according to all of the words] that [had been commanded] [by YHWH] [end aliyah] to him: that is what he did.

17 [And so it was] [in that month]—[in the first month] of year number two (of the Exodus), on the first of the month, there was set up the Tabernacle.

18 It was raised up by Moses—[the *Mishkan*]. [He put down] its bases [and set up] its frames. [He put up] its crossbars, [and set up] its pillars.

19 [Then he spread] the tent over the Tabernacle, [and he then placed] the cover [of the tent] over it from above, [just as it was] commanded by YHWH through Moses.

20 [After that he took] and placed the Testimony into the Ark, and set up the poles on the Ark. [He next placed] [the ark cover] [over the Ark], from above.

21 [He then brought] [the Ark of the Testimony] into the Tabernacle. [He then hung up] the curtain of the screen, [thus screening off] the Ark of the Testimony, [just as it was] commanded by YHWH through Moses.

22 He placed the table in the Tent of Meeting opposite the Tabernacle, [on the north side], outside the curtain.

23 [He laid out] [upon the table] the setting of bread before YHWH, [just as it was] commanded by YHWH through Moses.

40:24 [He then placed] the menorah in the Tent of Meeting, across from the table, [putting it on] the side of the table facing south.
 25 [He set up the lamps] before YHWH, [just as it was] commanded by YHWH through Moses.
 26 [Next he set up] the altar of gold in the Tent of Meeting, in front of the curtain.
 27 [He burned upon it] the incense of fragrances, [just as it was] commanded by YHWH through Moses.
 28 [He then set up] the screen for the entrance of the Tabernacle.
 29 [And as for] the altar of burnt offering: [he set it up] at the entrance of the *Mishkan* [of the Tent of Meeting],
 and on it [he offered up] [the burnt-offering] [and the grain offering], [just as it was] commanded by YHWH through Moses.
 30 [He then set] the washstand between the Tent of Meeting and the altar, [and he put] [into it] water for washing,
 31 [so they could wash] from it—Moses, and Aaron and his sons—their hands and their feet.
 32 [Thus any time they entered] the Tent of Meeting, [and when they approached] the altar, [they would wash],
 [just as it was] commanded by YHWH through Moses
 33 [He set up] the courtyard surrounding the *Mishkan* and the altar,
 [and he then put up] the screen for the gate of the courtyard. Thus completed Moses [all of the work].
 34 Then covered by the cloud was the Tent of Meeting. The glory of YHWH filled the *Mishkan*.
 35 [He was not able]—Moses—to enter the Tent of Meeting, since resting above it was the cloud, and the glory of YHWH filled the Tabernacle.
 36 [When there rose up] the cloud from over the Tabernacle, [they would travel]—*B'nei Yisrael*—[Thus it was in all] of their journeys.
 37 [If it did not rise]—the cloud, [they would not] move on, [until the day] that it lifted.
 38 [Because indeed] the cloud of YHWH [was over the *Mishkan*] by day, [whereas fire] would be by night [upon it]
 [end aliyah] before the eyes of the whole house of Israel, [during all of their journeys].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
⌞Renew our days⌟	⌞She weeps bitterly⌟	⌞a fire-offering to God⌟

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)